A DISPLAY OF DIVINE HERALDRY;

Vindicating

THE FOUNDATION

OF

Christian Religion.

By *John Nye*, Rector of *Quendon* in *Essex*.

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, 1 Pet. 3. 15.

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Chriſtian Reader,

THat Chriſt (according to the fleſh) is of the Tribe of *Judah* and Houſe of *David*, theſe Scriptures (if well lookt into) manifeſtly evince: ſee *Gen.* 49. 10. 2 *Sam.* 7. 12. *Pſal.* 132. 11. *Rom.* 1. 3. *Heb.* 7. 14, &c. Now one great objection againſt the Goſpel and Chriſtianity is, That we are not able by Scripture to demonſtrate that Chriſt our Lord is the Son of *David*; that the Genealogies recorded by St. *Matthew* and St. *Luke* do not ſhew it: that we cannot reconcile our own Evangeliſts to themſelves, nor to other Scriptures. I penned what is here written for my own ſatisfaction, and if it may be uſeful to others, I have more than my firſt deſign. The miracles wrought by our bleſſed Saviour, infallibly prove him to be the Chriſt of God, though we could not ſhew by what Anceſtors he deſcended from *Abraham* and *David*. If any where thou ſeeſt me differ from the common and received opinion, know that it is for weighty cauſes, and that there are ſome of the moſt learned on my ſide. All Scripture is profitable, ſaith the Apoſtle, the ſacred Genealogical Records are of exceeding great uſe and neceſſity: as ſeals of Chriſt, lights of faith, roots of time, and glaſſes of mortality.

From *Quendon*,
Oct 25. 1675.

John Nye.

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CHAP.

CHAP. I.

reliminary remarks upon ſeveral things relating to Chriſt.

1. THE Scope of the Evangeliſts, is, To prove that Jeſus Chriſt, the Son of the Virgin *Mary*, is the true Meſſiah and Saviour of the World ſent 7 God; becauſe. 1. God hath given teſtiony to him, by many famous and illuſtrious racles, and by raiſing him from the dead. In him all the promiſes, types and propheſies the Old Teſtament, concerning the Meſſiah, exactly fulfilled. 3. He deſcended, accorg to the fleſh, from *David* and *Abraham*, &c. . 2. The *Ebionites* did reject and expunge the ole Genealogie of Chriſt, and the two firſt apters of *Matthew*, *Epiph. l.* 1. *hær.* 30. *Eu- Eccl. Hiſt. l.* 3. *c.* 24. theſe affirmed our ſed Saviour to be the natural Son of *Joſeph*. *inthus* and *Ebion* had an evil deſign to adulte the Chriſtian Religion with *Judaiſm*; they held the perpetuity of the Ceremonial Law, that by this means they might avoid the terrible perſecutions that did peculiarly preſs Chriſtians. This Hereſie began in the Apoſtles times, and they

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they much oppoſe it in many places; as *Gal.* 6. 12. *Phil.* 3. 2. 18. Theſe Hereticks alſo did reject all the Epiſtles of St. *Paul*, counting him an Apoſtate from the Law, as *Euſebius* tells us. He thinks they were called *Ebionites* (if not from *Ebion* their Maſter) for the poverty of their underſtanding, and for their poor and mean opinion of Chriſt אביון *cupidus per metalepſin egenus.*

§. 3. The proper names of the *Hebrews* are oftentimes alter'd, by the change of ſome letters, eſpecially when put into other languages; of which we have many inſtances in the holy Genealogie (as well as in other Scriptures:) *Rehoboam* is called *Reboam*, *Jehoſaphat Joſophat*, *Shealtiel Salathiel*, *Uzziah Ozias*, &c.

§. 4. The names in the holy Pedigree are ſignificative (ſundry Authors give a particular account.) The *Jews* (uſually at circumciſion, as appears by *Abraham*, Gen. 21. and *Zacharias*, Luk. 1.) gave to their Children names ſignificative, either as memorials to excite thankfulneſs for bleſſings received, or as preſages of ſome good to be done or received, or other great events of Providence.

§. 5. The Providence of God is admirable in making the birth of our bleſſed Saviour contemporary with the general Taxing or Enrolling of all the *Roman* Empire, by a Decree from *Cæſar Auguſtus*, Luk. 2. The deſign of the Emperor *Auguſtus* in this Taxing or Enrolling, was, that the number

number of perſons, and what they were worth in every Province, might be known, that ſo he might underſtand the greatneſs and power of the *Roman* Empire. Now in this Taxing, the Names of all Perſons, Men, Women, and Children, were Enrolled and Recorded in Books or Tables, which were carried to *Rome*, and there kept in the publick Archives and Treaſuries of Monuments and Evidences, to be there ſeen by any perſon. That the Name *Jeſus* was written in thoſe Books or Tables, is affirmed by *Tertullian* and others of the Fathers. The *Romans*, in all Provinces and Kingdoms, did retain the Cuſtom of Taxing or Enrolling, there anciently uſed; and it was the manner of the *Jews* to do it by Tribes and Families: therefore *Joſeph* and *Mary* could not avoid going to *Bethlehem*, for they were both of the Family of *David*, whoſe Original ſeat was *Bethlehem*, called therefore the City of *David*. Now the wiſe Providence of God ordered the Birth of our Bleſſed Saviour to fall out in this juncture of time, 1. That ſo the Scripture might be fulfilled touching the Birth of our Saviour Chriſt in *Bethlehem*, Mich. 5. 2: the Bleſſed Virgin coming to *Bethlehem* to be Enrolled, did there bring forth the holy Jeſus. 2. That it might be undoubtedly manifeſted, that our Lord Jeſus was of the Family and Houſe of *David* (a neceſſary Character of the Meſſiah) according to the many Propheſies concerning him. 3. That the place of our Sa-

viours Nativity, and his Family and Kindred might be atteſted and witneſſed in the publick Tables and Books laid up in the Archives at *Rome.*

§. 6. The *Jews* did carefully keep and Record their Pedigrees and Tables of Genealogies for many weighty cauſes: As, 1. That the inheritances of the Tribes might remain diſtinct, for if they did ſell their inheritances and Lands, in the year of Jubilee they were claimed and recovered again by their former poſſeſſors or their Heirs. 2. To diſtinguiſh the firſt born and they who deſcended from them, from the younger brethren the firſt-born had certain peculiar priviledges. 3. To prevent the intermingling of other Nations with the *Jews.* 4. In references to the Meſſiah who was to deſcend from the Tribe of *Judah* and Family of *David.* 5. In reference to the Prieſthood, for none might be a Prieſt who was not of the Tribe of *Levi.*

§. 7. It is reported that *Herod* endeavoured to take away and aboliſh the Genealogical Tables and Books laid up in the Temple, that ſo, he, extracted from baſe and mean Parents, might the better make pretenſions to Nobility equal with any of the *Jews*, *Euſeb. Eccl. Hiſt. lib.* 1. *c.* 7.

§. 8. It came to paſs by the ſingular Providence of God, that preſently after the Birth of our Bleſſed Saviour, and aboliſhing of the *Levitical* Prieſthood and Ceremonies, the Tribes

of

of the *Jews* were confounded and intermingled; and now (as the *Jews* themſelves confeſs) they cannot certainly diſcern their Tribes one from another, no *Jew*, now living, knows of what Tribe he is deſcended.

§. 9. The holy Genealogie and Pedigree of our Bleſſed Saviour was recorded by the Evangeliſts, St. *Matthew* and St. *Luke*, for great and ſpecial Reaſons; As, 1. To ſhew that Chriſt was truly and really man, and not in appearance only, as Hereticks have taught. *Baſilides*, *Marcion*, &c. *Iren. adverſ. Hæreſ. l.* 1. 2. To take away the ſcandal the *Jews* had, becauſe of the poverty and mean eſtate of *Joſeph* (his ſuppoſed Father) and the Bleſſed Virgin his Mother. 3. To ſhew our Saviours deſcent from the bleſſed ſeed of the ſtock of *Abraham*, the Tribe of *Judah*, the Family of *David*, Matt. 1. 1. He was the Son of *David* the Son of *Abraham*. Theſe two are expreſly, and in the firſt place, remember'd by St. *Matthew*, becauſe to them were made the moſt plain, ſolemn, and frequent promiſes, that Chriſt ſhould be of their ſeed: *Abraham* was the Head of the Nation, *David* of the Family of which Chriſt came. *Ambroſ. in Luc.* 3. *Chryſoſt. Hom.* 2. in *Matt.* *Hieron.* in *Matt.* 1.

§. 10. God promiſed to *Abraham*, that in his ſeed all Nations ſhould be bleſſed, and that his poſterity ſhould be exceeding numerous and populous; God promiſed to *David*, that his

Kingdom

Kingdom and Throne ſhould continue for ever, and have no end: Now theſe promiſes were eminently fulfilled in Chriſt and his Church. Conſider ſeriouſly, *Gen.* 12. 13. 22. 18. 49. 10. 2 *Sam.* 7. 12. 1 *Chron.* 17. 11. *Pſal.* 132. 11. *Gal.* 3. 17.

§. 11. *Abraham* ſignifieth a high Father of a multitude (he is the firſt man in the world, whoſe name was changed by God:) He is ſo called, 1. Becauſe his natural poſterity ſhould be very numerous. 2. Becauſe he is the ſpiritual Father of all true believers in the world; even the believing Gentiles alſo are Children of *Abraham*. 1. By imitation of Faith. 2. By union with Chriſt the ſeed of *Abraham*: read that of St. *Paul*, Rom. 4. 11, 12, 16, 17, *&c.*

§. 12. That excellent diſcourſe and reaſoning of our Saviour, *Matt.* 22. 41. wherewith he baffled and ſilenced his adverſaries, hath no deſign to prove that he was not the Son of *David*, but demonſtrates that he was more than the Son of *David*, more than a meer man; that he was alſo the Son of God, and truly God.

CHAP

CHAP. II.

A Table representing the ſacred Genealogie of Chriſt, St. Luke 3.

1 *Adam.*
2 *Seth.*
3 *Enos.*
4 *Cainaan.*
5 *Mahaleel.*
6 *Jared.*
7 *Enoch.*
8 *Mathuſelah.*
9 *Lamech.*
10 *Noah.*
11 *Sem.*
12 *Arphaxad.*
13 *Cainan.*
14 *Salah.*
15 *Heber.*
16 *Peleg.*
17 *Ragau.*
18 *Saruch.*
19 *Nachor.*
20 *Tharah.*
St. Mat. 1.
21 *Abraham.*
22 *Iſaac.*
23 *Jacob.*
24 *Judah.*
25 *Phares.*
26 *Eſrom.*
27 *Aram.*
28 *Aminadab.*
29 *Naaſſon.*
30 *Salmon.*
31 *Booz.*
32 *Obed.*
33 *Jeſſe.*

CHAP. III.

Notes explaining the holy Pedigrees recorded by St. Matthew *and St.* Luke.

§. 1. St. *Matthew* deduceth the line of *Joseph* by *Solomon* from *David*; St. *Luke* draweth the line of the Blessed Virgin *Mary*, by *Nathan* from *David: Nathan* was *Davids* younger Son, and *Solomons* Brother by *Bathsheba*, 1 Chron. 3. 5.

Sect. 2. *Joseph* descended naturally from *Nathan*, legally from *Solomon*: for *Solomons* posterity failing, the next Heir to the Crown was *Salathiel*, *Salathiels* Son and Heir was *Zorobabel* the Ruler, famous for rebuilding the Temple; to this *Zerobabel* great and ample promises were made from God of establishing the Kingdom in his posterity (and therefore both the Evangelists, St. *Matthew* and St. *Luke*, expressly mention him as well as *Abraham* and *David*) *Ezra* 5. 1. *Hagg.* 1. 1. 2. 23. *Zach.* 4. 6, *&c.*

Sect. 3. *Zorobabel* had two Sons, *Abiud* the elder, from whom *Joseph* naturally descended, as St. *Matthew* sheweth: *Rhesa* the younger Son, from him the Blessed Virgin *Mary* was naturally extracted, as St. *Luke* declareth, *Matt.* 1. 13. *Luk.* 3. 27.

Sect. 4. It is evident, that St. *Matthew* in setting

Solomon.		35 *Nathan.*
Rhoboam.		36 *Mattatha.*
Abia.		37 *Mainan.*
Asa.		38 *Melea.*
Josaphat.		39 *Eliakim.*
Joram.		40 *Jonan.*
Achasia.	1 Chron. 3. 11.	41 *Joseph.*
Joas.	omitted by St. *Matt.*	42 *Judah.*
Amaziah.		43 *Simeon.*
Ozias	called *Azariah*, 2 Kings 15.	44 *Levi.*
Joatham.		45 *Matthat.*
Achaz.		46 *Jorim.*
Ezekias.		47 *Eliezer.*
Manasses.		48 *Jose.*
Amon.		49 *Er.*
Josias	called *Jehoiakim*,	50 *Elmodam.*
Jechonias	1 Chron. 3. 15.	51 *Cosam.*
Jechonias.	Childless, *Jer.* 22. 30.	52 *Addi.*
Sedekias	Unkle and Heir to *Jechonias*, 1 Chron. 3. 16. omitted by St. *Matthew.*	53 *Melchi.* 54 *Neri.*
Assir	after *Zedekias* Heir to *Jechonias*, 1 Chron. 3. 17. omitted by St. *Matthew.*	

55 *Salathiel*, Son of *Neri*, Heir of *Assir* and *Jechonias*.
56 *Zorobabel* Son and Heir of *Salathiel*. Matt. 1. Luk. 3.

Abiud.	57 *Rhesa.*
	58 *Joanna.*
Eliakim.	59 *Judah.*
	60 *Joseph.*
Azor.	61 *Semei.*
	62 *Mattathias.*
Zadoc.	63 *Maath.*
	64 *Naggi.*

CHRIST By Law and right of Succession, is Heir unto these.

JESUS CHRIST By Nature is Son unto these.

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		60 *Joseph.*
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		62 *Mattathias.*
Zadoc.		63 *Maath.*
		64 *Naggi.*
Achim.		65 *Esli.*
		66 *Naum.*
Eliud.		67 *Amos.*
		68 *Mattathias.*
Eleazar.		69 *Joseph.*
		70 *Janna.*
Matthan.		71 *Melchi.*
		72 *Levi.*
Jacob.		73 *Matthat.*
		74 *Heli.*
JOSEPH the Husband of		75 *MARY.*

76 JESUS CHRIST.

JESUS CHRIST By Nature is Son unto these.

Place this between fol. 10 and 11.

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Notes explaining the holy Pedigrees recorded by St. Matthew *and St.* Luke.

§. 1. St. *Matthew* deduceth the line of *Joſeph* by *Solomon* from *David*; St. *Luke* draweth the line of the Bleſſed Virgin *Mary*, by *Nathan* from *David*: *Nathan* was *Davids* younger Son, and *Solomons* Brother by *Bathſheba*, 1 Chron. 3. 5.

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Sect. 4. It is evident, that St. *Matthew* in

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ſetting down the holy Genealogie hath reſpect to the right of ſucceſſion in the Kingly dignity, and ſheweth how the Lord Jeſus Chriſt was the lawful King of the *Jews*, and by a legal right next Heir to *Solomons* Kingdom.

Sect. 5. That *Solomons* Houſe failed in *Jechonias*, and was extinct long before the birth of our Saviour, appeareth moſt evidently: 1. By comparing the Genealogie in St. *Matthew* with that in St. *Luke*. 2. By the threatning againſt *Ahabs* whole houſe, 2 *King*. 9. 8. 1 *King*. 15. 29. Now *Solomons* houſe joined with *Ahab*, when *Joram* Son of *Jehoſophat* married *Athaliah* Daughter of *Ahab*, 2 Chron. 21. 6. 3. By Gods curſe againſt *Jechonias*, that he ſhould die Childleſs, *Jerem*. 22. 25. *Ezek*. 21. 25. 4. By ſetling the Regal Dignity upon *Zorobabel* of *Nathans* Family, *Hagg*. 2. 23. that he was made Governour and Ruler of the *Jews*, is evident in the Books of *Nehemiah* and *Ezra*. Obj. God promiſed that *Solomons* Throne ſhould be eſtabliſhed for ever, 2 *Sam*. 7. 13. *Anſw*. The *Hebrew* word עולם ſignifieth long continuance, not always perpetuity; and the promiſe was conditional, if *Solomons* Children did perſevere in the true ſervice of God, which they did not: and this promiſe is abſolutely accompliſhed in Chriſt the Antitype.

Sect. 6. *Jer*. 22. 30. Write ye this man Childleſs, is ſpoken of *Jechonias*, here called *Coniah*

niah in contempt, and called *Jehojakin*, 2 King. 24. 8. Some learned men think that *Jechonias* is ſaid to be Childleſs, only becauſe none of his poſterity did ſucceed him in the Kingdom: ſo the *Rabins* (for they hold that the Meſſiah comes by natural and lineal deſcent from *Solomon*) and *Sixt. Senenſ. Maldonat. Calvin. Junius*, &c. others interpret [Childleſs] unhappy, miſerable, accurſed: ſo *Gomarus*, *Spanhemius*, *Quiſtorpius*, &c. but it is plain that ערורי Childleſs hath a deeper ſignification, and muſt import want of natural iſſue, as in *Gen.* 15. 2. and that noted place in *Levit.* 20. 20.

Sect. 7. *Aſſir* was Heir to *Jechonias* after his Uncle *Zedekias*, 1 Chron. 3. 17. *Aſſir* is there called *Jechonias* his Son, that is, his Succeſſor in right. Who was natural Father of *Aſſir*, is not (as I can find) recorded in Scripture. Some of the *Rabbins* who are followed by *Luther*, *Gomarus*, *Spanhemius*, *Quiſtorpius*, &c. take *Aſſir* to be an Appellative, 1 *Chron.* 3. 17. *Jechonias* the Captive; but it is better with the ancient *Jewiſh* Writers, and the *Septuagint* to take אסר there for a proper name; and the conſtruction of the *Hebrew* Text doth more require it; beſides *Aſſir* is a uſual proper name in other places, as 1 *Chron.* 6. 22. 1 *Chron.* 6. 23. 23.

CHAP.

CHAP. IV.

Doubts and Queſtions touching the Genealogie of Matt. 1. *plainly reſolved.*

§. 1. *Queſt.* How can there be but three men between *Salmon* and *David* (Matt. 1. 5.) when there was 366 years from *Salmon* (who lived in the time of *Joſhua*) to the Birth of *David*; as is plain, if you compare 1 *Kings* 6. 1. 1 *Kings* 2. 10. 2 *Sam.* 5. 4?

Anſw. In thoſe times men lived longer than now, and had more vigour and ſtrength. The Anceſtors of our Saviour, by the extraordinary bleſſing of God, did often procreate Children in their old age.

Obj. *Pſal.* 90. 10. *The days of our years are threeſcore years and ten, and if by reaſon of ſtrength they be fourſcore years, yet is their ſtrength labour and ſorrow*:] Theſe are the words of *Moſes*. *Anſw.* 1. *Moſes* himſelf lived longer, and perhaps others in that Age; but he ſpeaks *de communi ratione*. The Prophet ſaith, that according to the common and ordinary courſe, men were wont, in thoſe times, to live in full ſtrength, without any decay of body, ſeventy or eighty years: but now by experience we find, that the common and ordinary courſe of vigorous

vigorous life, and entire ſtrength, reacheth but to the fiftieth year, and in ſtronger perſons to the ſixtieth year, although ſome few, even now, remain lively and ſtrong at ſeventy or eighty years

Sect. 2. *Queſt.* Why did St. *Matthew* leave out theſe three Kings, *Ahaziah*, *Joaſh*, *Amaziah*, between *Joram* and *Ozias*, Matt. 1. 8. 1*Chron.* 3. 11?

Anſw. It appears to be his intent and purpoſe to give a brief ſum of the Genealogie, digeſted into three *Teſſara Decades* (or three ranks of fourteen Generations) for memory ſake, *Matt.* 1. 17. St. *Matthew* deſigning to ſhew the right of ſucceſſion, it was not neceſſary for him, in order hereunto, to mention every perſon; it being a ruled Maxime, That the Heir of my Heir is my Heir. The forementioned three Kings (rather than others) are left out, becauſe of God's curſe againſt *Ahabs* houſe, 1 *Kings* 21. 21. 2 *Kings* 9. 8. for that *Joram* married the Daughter of *Jezabel* by *Ahab*, his Children to the fourth Generation are paſſed over. *Hieron.* in *Matt.* 1. *Hilar. Can.* 1.

Sect. 3. *Queſt.* How could *Salmon* marry *Rachab* a *Canaaniteſs*, and *Booz Ruth* a *Moabiteſs*, Matt. 1. when the Law of God forbids ſuch marriages, *Exod.* 34. 16?

Anſw. The *Jews* were forbidden to marry with Strangers and Forreigners, not as ſuch, but as

as Idolaters, and therefore, if converted, they might marry with them: for they had liberty to marry their Captives, *Deut.* 21. 13. but then the Captive woman must shave her head, pare her nails, put of the attire of her Captivity; this was to admonish her to put off her former manners, to revolt from her former Religion, and profess the true Religion. *Rachabs* Conversion to the true Religion appears by her Confession, *Josh.* 2. 11. *The Lord your God he is God in Heaven above, and in the Earth beneath.* The like may be concluded of *Ruth*, from her solemn profession to her Mother-in-law *Naomi*, Ruth. 1. 16. *Whither thou goest I will go, thy people shall be my people, and thy God shall be my God.*

Sect. 4. *Quest.* How can there be thrice fourteen Generations, as is said, *Matt.* 1. 17. when as by the account there, no more than thirteen persons are placed in the second or in the third Rank or Classis.

Answ. This hath greatly perplexed both ancient and late Divines. *Maldonate* (following *Epiphanius*, *Ambros.* &c.) cuts this hard knot (which he could not unloose) by saying, One Generation is omitted by the fault and negligence of Transcribers; but the three *Tessara-Decades*, or thrice fourteen Generations are thus computed.

Before the Kingdom.		The Kingdom flouriſhing.		The Kingdom fallen.	
PATRIARKS.	1 *Abraham.*	KINGS.	1 *Solomon.*	DUKES and Private Men.	1 *Jechonias.*
	2 *Iſaac.*		2 *Roboam.*		2 *Salathiel.*
	3 *Jacob.*		3 *Abia.*		3 *Zorobabel.*
	4 *Judas.*		4 *Aſa.*		4 *Abiud.*
	5 *Phares.*		5 *Joſaphat.*		5 *Eliakim.*
	6 *Eſrom.*		6 *Joram.*		6 *Azor.*
	7 *Aram.*		7 *Ozias.*		7 *Sadoc.*
	8 *Aminadab.*		8 *Joatham.*		8 *Achim.*
	9 *Naaſſon.*		9 *Achas.*		9 *Elind.*
	10 *Salmon.*		10 *Ezechias.*		10 *Eleazar.*
	11 *Boos.*		11 *Manaſſes.*		11 *Matthan.*
	12 *Obed.*		12 *Amon.*		12 *Jacob.*
	13 *Jeſſe.*		13 *Joſias.*		13 *Joſeph.*
	14 *David.*		14 *Jechonias.*		14 *CHRIST.*
	1 Teſſara-Decade.		2 Teſſara-Decade.		3 Teſſara-Decade.

Obſerve, That *Jechonias*, the laſt in the ſecond Rank, is the ſon of *Joſias*, and *Jechonias* the firſt in the third Rank, is the Son of the former *Jechonias*, called *Joiakim*, 1 Chron. 3. 15. Now St. *Matthew* did fitly compriſe the ſacred Pedigree in three *Teſſara-Decades*, both for perſpicuity and memory ſake, and alſo to repreſent the three great Revolutions and Changes of State among the *Iſraelites*, before Chriſts birth. *Chryſ. Homil.* 4. in *Matt.* And by this diſtinction

ction of *Tessara-Decades* St. *Matthew* would lead the *Jews* by the hand (as it were) to Christ, and insinuate, that fourteen Generations being now expired since the *Babylonish* Captivity, Gods people were to undergo a new change, as they had formerly found a notable alteration, after fourteen Generations elapsed from *Abraham*, in the time of *David*, and as the like had befallen them after the fourteen following Generations in the *Babylonish* Captivity, as is well observed by *Jansenius*, *Spanhemius*, and others.

Sect. 5. *Quest.* Why is it said, They shall call his name *Emmanuel*, Matt. 1. 23. when as our Saviour was not called by the name *Emmanuel*, but by the name of *Jesus?*

Answ. The meaning is, that Christ should do that which the name imports, and therefore well deserves to be so called; as being one that should bring God to dwell with us, uniting him to our nature by incarnation, to our persons by reconciliation: see the like phrase, *Isa.* 9. 6. *Matt.* 5. 9. *Zach.* 8. 3, &c. *He shall be called Emmanuel*, that is, he shall effect and accomplish what the name imports. *Tertull. advers. Jud. Chrysost. Homil.* 5. in *Matt.* &c.

Sect. 6. *Quest.* Why is *Josephs* Pedigree set down, *Matt.* 1. seeing that he was but the supposed Father of our Saviour Christ?

Answ. This hath been (and is still) vehemently urged by the Enemies of Christian Religion. But these momentous accounts may be

given of it: 1. *Josephs* Pedigree concerns our Blessed Saviour, as born of his Wife, and as being his Son by Divine appointment although not by nature; upon which consideration, he must partake of the same priviledges by *Joseph*, as if he had been his natural Son: if among all Nations adoptive Children are ennobled from the Stem and Lineage into which they are inserted, how much more just and equal is it, that all the Civil Rights of *Joseph*, and the Divine promises made to his Ancestors, should appertain to Christ our Lord born of *Josephs* Wife, the Blessed Virgin *Mary*, by the power of the Holy-Ghost. 2. It was needful to register *Josephs* Genealogie, because the *Jews* commonly surmised him to be the natural Father of our Saviour, and did not understand the mystery of his being born of a pure Virgin: this St. *Chrysost. Hom.* 3. in *Matt.* largely presseth. 3. It was not the usual Custom of the *Jews* to draw Genealogies by Women, but by Men, therefore St. *Matthew* sets down the line of *Joseph*, not of the Blessed Virgin *Mary*, expresly. 4. *Joseph* and the Blessed Virgin *Mary* were of the same Tribe and Family (which doubtless was commonly known among the *Jews*, and plainly manifested by their going to *Bethlehem* to be Taxed and Inrolled according to the Decree of *Augustus*, Luk. 2. 1.) and therefore the reciteing of the Pedigree of *Joseph*, is as much as if St. *Matthew* had set down the Prosapie of the Blessed

Bleſſed *Mary*, they being both of the ſame Deſcent and Race. This is the general and received anſwer of Divines, both ancient and modern, (though by many of them not rightly and clearly explained.) *Ireneus.* l. 3. c. 18. *Tertull.* 1. c. *Judæos. Athan. in ep. ad Epict. Ambroſ.* l. 3. *com. in. Luc. Aug.* e. *Fauſt.* l. 3. *Hieron. in* Matt. 1. *Damaſc.* l. 4. *de* f. *Gregor. Nyſſen. Orat. de Nat. Chriſti*, &c.

Sect. 7. *Queſt.* Were the *Jews* bound to marry always with perſons of the ſame Tribe?

Anſw. 1. They were not bound always ſo to do. *Aug.* Q. 47. they did often marry with Women of other Tribes, yea, with Strangers and Forreigners, *Matt.* 1. 5. *Salmon* married *Rachab*, *Booz Ruth*: they might marry their Captives in War, *Deut.* 21. 12. This is further manifeſted by *Judg.* 21. 18. where the other Tribes declare that they were hindred from giving their Daughters to *Benjamin* by their Oath, not by any Divine Law. There are many examples in Scripture of Marriages with ſuch as were not of the ſame Tribe: See concerning this, *Chemnitius.* p. 1. *Harm. Evang.* e. 3. *Hunnius* in *Matt.* 1. &c. nor am I moved to think otherwiſe by the diſputes of the moſt learned *F. Spanhem. dub. Evang.* p. 1. d. 14. and *J. Tarnovius exercit. Bibl.* p. 12, &c. 2. The *Iſraelitiſh* Virgins who had no brothers, were commanded to marry with their neareſt Kinſmen of paternal blood: read *Numb.* 36. 6, 7, 8. the word מטה (uſed di-

vers times in that Chapter) ſignifieth not a Tribe (if by Tribe we underſtand a twelfth part of *Iſrael*) but the Family of the Fathers ſtock (as *H. Grotius* well obſerves;) ſo likewiſe the *Septuagint* take it in this place of *Numb.* 36. and *Joſephus* ſometimes by φυλή means a Family: alſo in that place of *Numbers* it muſt be underſtood of a Family, as the reaſon annexed ſheweth, *viz.* leaſt the Grandfathers goods and eſtate ſhould deſcend to ſtrangers of another Family; ſo that this Law was made to keep up not only Tribes, but Families too: ſee *Tobit* 3. 15. the Writer of which Book was a diligent Obſerver of *Judaical* Cuſtoms. And thus *Epiphanius* and *Chryſoſtome* interpret this Law, who living among great multitudes of *Jews*, muſt needs know their Cuſtoms. 3. The *Thalmudick* Writers (and other *Jewiſh* Writers ſince) affirm that the Law, *Numb.* 36. was in force only in thoſe times of the firſt diviſion of the Land of *Canaan* among the *Iſraelites*; but as in many things they groſly err, ſo in this alſo. *Joſephus* and *Philo*, of far more credit, affirm it to be a perpetual Law. 4. Seeing the Bleſſed Virgin had no Brothers of the ſame blood, ſhe was bound not to marry, not only out of her Tribe, but alſo not out of her Family; and therefore the ſetting down of *Joſephs* Pedigree doth evince that the Virgin *Mary*, his Wife, was both of the Tribe of *Judah*, and alſo of the Family of

CHAP. V.

Doubts and Questions concerning the Genealogie in Luk. 3. *fully answered.*

Sect. 1. *Quest.* Doth the Genealogie, *Luke* 3. declare the Natural Parents of Christ, and shew how by his Mother, the blessed Virgin *Mary*, he descended from *Abraham* and *David*?

Answ. Yes. St. *Luke* draweth the Line of the blessed Virgin *Mary*, the true and Natural Mother of our Lord and Saviour Jesus Christ; and St. *Matthew* sets down *Josephs* Line the Civil or Legal Father of Christ. The Reasons to prove that St. *Luke* sets down the Line and Natural Pedigree of the blessed Virgin *Mary*, are these, namely, because, 1. Thus the full and perfect Genealogie of Christ is declared, the Genealogie of his Civil and Legal Father by St. *Matthew*, the Genealogie of his true and Natural Mother by St. *Luke*. 2. Thus it is made undoubtedly plain and certain, that Christ descended from *Abraham* and *David* according to the ancient Prophecies, and all cavils and doubts concerning it prevented. 3. Thus the conciliation of both the Evangelists, St. *Matthew* and St. *Luke*, is plain and easie touching

the Genealogie ; whereas thoſe who think that St. *Matthew* and St. *Luke* do both ſet down the ſame Genealogie, namely, *Joſephs* Pedigree, cannot defend this Opinion, nor ſatisfie and anſwer the Doubts and Objections that confront it. 4. No probable reaſon can be given why both Evangeliſts ſhould, with ſuch exactneſs and curioſity, ſet down *Joſephs* Genealogie, and wave the Lineal Pedigree of the Bleſſed Virgin *Mary*, it being her Pedigree which toucheth our Saviour, and not *Joſephs* ; and by her deſcent from *David*, it muſt be demonſtrated, that Chriſt was of *David* according to the Scriptures. And whereas it is alledged that it was not the uſe and cuſtom of the *Jews* to ſet down the ordinary deſcents of Women, the anſwer is eaſie: For, 1. Why might it not be done extraordinarily, in an extraordinary caſe of this nature? Surely, in a caſe ſingular, peculiar, and reſerved, that Rule, if any ſuch had been, might ſurceaſe ; eſpecially by them who did not apply their pens to popular practice, but to Divine ends and purpoſes. 2. Beſides, after that Cuſtom, the Bleſſed Virgins Father may be ſpecified ; and ſo his Father, Grandfather, and the reſt of the Males as high as *David*. 3. Nor is it true, generally, as is pretended, that no Pedigree of any Woman is inſiſted on by the *Jews*: we have an inſtance againſt it, *Judith* 8. and in that very Genealogie *Matthew* 1. we have certain Women entred amongſt men, as *Thamar*, *Ruth*, *Bathſheba*. He

He that would ſee more reaſons to evince that St. *Luke* ſets down the Line and Pedigree of the Bleſſed Virgin *Mary*, let him conſult *Petrus Galatinus*, *Dom. a Soto*, *Janſenius*, *Genebrandus*, *Vincentius Regius*, *D. Stella*, *Barradas*, among the Papiſts: *Chemnitius*, *Aretius*, *Bibliander*, *Lavaterus*, *Pareus*, *Gomarus*, *Spanhemius* among the Forreign Proteſtants. *Perkins*, *Willet*, *Speed*, *Johan. Templer*, *R. Mountague* late Biſhop of *Norwich*, among our Engliſh Proteſtants. *Caſaubon* blames *Baronius* becauſe he ſaith very little of this noble and ancient Queſtion of great weight, and is wont to treat largely of things trivial and light: and the fore-mentioned Biſhop of *Norwich* doth as juſtly reprehend *Caſaubon* for omitting and declining to handle ſo neceſſary a Queſtion accurately, and ſpeaking very little of it.

Sect. 2. *Queſt.* Is it reaſonable to think that St. *Luke* would call *Joſeph* the Son of *Heli*, (*Luke* 3. 23.) if he were but his Son-in-law?

Anſw. 1. Why may not St. *Luke* call a Son-in-law a Son, as well as St. *Matthew* and the Pen-man of 1 *Chron.* &c. ſtyle a Succeſſor in inheritance and right, a Son? Or as well as St. *Luke* calls *Adam* the Son of God? Moreover, it is no new thing in Scripture (as well as in other Books) that a Son-in-law ſhould be called a Son, a Daughter-in-law a Daughter: as in *Gen.* 37. 35. *All his Daughters,*] that is, *Di-*

nah, with his Sons Wives: So *David* is termed *Sauls* Son, 1 *Sam.* 26.17,25. beſides, the word *Son*, hath divers acceptations in Scripture; it is ſometimes taken *Phyſice*, for a Natural Son, ſometimes *Legaliter*, for Sons-in-law, and Adoptive-Sons: ſometimes *Tropice*, the High-Prieſt called *Samuel* his Son: the Scripture ſpeaks of Sons of Light, Sons of Wrath, Sons of the Devil, *&c.* 2. St. *Luke* doth not ſay *Joſeph* was the Son of *Heli*, as St. *Matthew* preciſely doth *Jacob* begat *Joſeph*; but τῦ Ηλὶ, who was of *Heli*, as in the laſt aſcendent linke, τῦ Θεῦ who was of God. 3. That place, *Luke* 3. 23. may fairly bear this conſtruction, *viz.* that Jeſus [being the ſuppoſed Son of *Joſeph*] was the Son of *Heli*, that is, his Grand-child, by the Bleſſed Virgin Daughter of *Heli*; according to which interpretation, not *Joſeph* but *Jeſus* is called the Son of *Heli*. This interpretation is much approved by St. *Aug.* and followed by excellent Divines, both of the Reformed Churches, and of the Church of *Rome*. *H. Grotius* was pleaſed to ſay, *Vix eſt credibile*, but *vid. F. Spanh. Gomar, Quiſtorp. Johan. Templer.* S. T. D. *eruditiſs.* &c. as learned men as he think it Moſt credible.

Sect. 3. *Queſt.* If the name of the Bleſſed Virgin *Maries* Father was *Heli*, as *Luk.* 3. 23. why is he called *Joachim* by many of the Ancients.

Anſw. 1. The ſingle teſtimony of St. *Luke* is more

more credible than the authority of many Ancients. 2. *Joachim* was the Bleſſed Virgins Fathers name, aud ſo was *Heli*, for *Heli* is but a diminutive of *Eliakim* or *Eliacim*, and *Eliakim* is the ſame with *Joacim*, *Jehoiakim*, *Jehoiacin*, as in 2 *King*. 23. 24. 2 *Chron*. 36. 4. *Philo* and the *Rabbies Macona* and *Hacadaſh*, with many others, affirm, that *Jehoiakim*, *Eliakim*, *Heli*, are the ſame Names.

Sect. 4. *Queſt*. It ſeems by *Luke* 1. *v*. 5. *v*. 36. that the Bleſſed Virgin *Mary* was of the Tribe of *Levi*, for ſhe was Coſen to *Elizabeth* who was of the Daughters of *Aaron*; how then could our Lord and Saviour Jeſus Chriſt deſcend from *Judah* and *David*?

Anſw. 1. It is obvious to ſay, that the Father or Grandfather of *Elizabeth* might marry a Wife of the Tribe of *Judah*, of the Family of *David*; and ſo *Elizabeth* might be Coſen to the Bleſſed Virgin. 2. The Apoſtle teacheth, *Hebr*. 7. 14. that our Saviour did not ſpring from *Levi*, his meaning is, that the Mother of Chriſt was of the Maſculine of *Judah* by her Father, derived from *David* in direct deſcent, it being the Fathers Line which gives Title to the Houſe and Family: The Apoſtle meant not that Chriſt ſprang excluſively out of *Judah*, nor had any of the blood of *Aaron* and *Levi* in him, but that his Mother was not of *Levi* by her Father. 3. Many Ancient Writers are of opinion, that Chriſt came alſo of *Levi*, as he did

did of *Judah*; which they conceived thus, that he had a mixture of both Tribes, Regal and Sacerdotal, as being by God designed both King and also Priest; yea, it seems to be the common opinion of the Fathers, that the Blessed Virgin was born of Priestly Progenitors, but their intent and meaning was not, that she totally or wholly, nor principally nor paternally was of *Levi* (as the Enemies of Christian Religion contend and object.) *Hilar.* c. 1. in *Matt. Ambros.* l. 3. in *Luc. Aug. de consens. Evang.* l. 2. c. 2: *Bed.* in *Luc.* 1. also the Greek Fathers, *Nazianz.* in *Carm. Geneal. Epiph.* in *hæres. Antidicomaritat. Euth.* in *Luc.* 1. so also *Aquin.* p. 3. q. 31. a. 2. This opinion may be true, for although it be probable that both the Father and Mother of the Blessed Virgin were of the Tribe of *Judah*, yet some of their Progenitors might take a Wife of the Tribe of *Levi*, especially, considering that such Marriages were frequent between the Regal and Sacerdotal Tribes. 4. That is a meer Fable that *Suidas* relates, from the Confession of *Theodosius* a *Jew*, *viz.* that *Jesus* was Inrolled by the *Levitical* Priests as one of their number: our Saviours reading and teaching in the Synagogue was no proof (as he surmises) of his being of *Levi*, for those who were not of *Levi* were permitted to read and teach in the Synagogues; as is plain, *Act.* 13. 15. *Rambam* recites these Canons observed by the *Jews*, 1. Only a *Levite* must offer Sacri-

fice

fice. 2. Any of *Israel* might expound the Law. 3. The Expounder must be an eminent Man, and of good repute. 4. He must not read and expound until the Ruler of the Synagogue gave him leave so to do.

CHAP. VI.

Difficult places of Scripture reconciled and clearly explained.

Sect. 1. Contrariety in shew.

Matt. 1. 8. *Joram* begat *Ozias.* } 1 *Chron.* 3. 11. 2 *Chron.* 22. 1. *Amaziah* begat *Ozias.*

Consent in substance.

Joram was the immediate Father of *Ahaziah*, the remote Father of *Ozias* (called also *Azariah.*)

Sect. 2. Contrariety in shew.

Matt. 1. 11. *Josias* begat *Jechonias* and his Brethren. } 1 *Chron.* 3. 15, 16. *Jehoiakim* begat *Jechonias*: *Jechonias* had no Brethren.

Consent in substance.

There were two persons called *Jechonias.*

1. The

1. The Father called also *Jehoiakim*, who had Brethren, 1 *Chron.* 3. 15, 16. And, 2. The Son, Grand-child to *Josias*. St. *Matt.* 1. 11. means the former, and St. *Matt.* 1. 12. means the latter. *Epiphan.* l. 1. *de hær. Ambros. com.* in *Luc.* 3. *Hieron* in *Matt.* 1. *August. de consens. Evangel.* l. 2. c. 4.

§. 3. Contrariety in shew.

Matt. 1. 22. *Jechonias* begat *Salathiel.* } *Jer.* 22. 30. *Jechonias* was Childless.

Consent in substance.

There are Sons by nature, and Sons by succession and right of inheritance; *Jechonias* is said to beget *Salathiel*, because *Salathiel* was his Heir by right of inheritance and succession: so also *Jechonias* is said to beget *Assir*, that is, *Assir* was Heir and Successor after his Unkle *Zedekias*; who also for this reason is called the Son of *Jechonias*, 1 Chron. 3. 16, 17. the like catachresis is in *Luk.* 2. 27. *Joseph* is said to be the Parent of Christ. *Augustus* is called the Son of *Cæsar* by the Poet. The word ἐγέννησε *Matt.* 1. 12. is there taken improperly.

§. 4. Contrariety in shew.

Matt. 1. 12. *Luk.* 3. 27. *Salathiel* begat *Zorobabel.* } 1 *Chron.* 3. 16, 17, 18, 19. *Pedaiah* begat *Zorobabel.*

Consent

Conſent in ſubſtance.

Zorobabel mentioned in 1 *Chron.* 3. 19. is not *Zorobabel* the Ruler ſpoken of by St. *Matthew* and St. *Luke*, but another *Zorobabel* who is named among others of the Royal Blood. For 1. The Children of this *Zorobabel* in 1 *Chron.* 3. 19. have other names than thoſe mentioned by the Evangeliſts. 2. *Zorobabel* the Ruler, is conſtantly by the Prophets called the Son of *Salathiel* (or *Shealtiel*, for it is the ſame) and never the Son of *Pedaiah*. 3. Alſo *Joſephus* calls him the Son of *Salathiel*: ſee *Ezra* 3. 2. 5. 2. *Hagg.* 1. 1. and *verſ.* 12. *Hagg.* 2. 2. and *Ver.* 23.

§. 5. Contrariety in ſhew.

Matt. 1. 12. *Salathiel* is the Son of *Jechonias*. } { *Luk.* 3. 27. *Salathiel* is the Son of *Neri*.

Conſent in ſubſtance.

St. *Matthew*, by Son meaneth the Heir and Succeſſor in right of *Jechonias*. St. *Luke*, by Son intendeth the natural Son of *Neri*.

§. 6. Contrariety in ſhew.

Matt. 1. 13. *Zorobabel* begat *Abiud*. } { *Luk.* 3. 27. *Reſa* was the Son of *Zorobabel*; 1 *Chron.* 3. 19. the Sons of *Zorobabel* were *Meſhullam*, *Hananiah*.

Conſent

Conſent in ſubſtance.

Zorobabel, 1 Chron. 3. 19. is another, not he of whom the Evangeliſts ſpeak, whoſe elder Son was *Abiud*, from whom *Joſeph* deſcended; his younger Son was *Rheſa*, from whom came the Bleſſed Virgin *Mary*.

§. 7. Contrariety in ſhew.

Matt. 1. 16. *Joſeph* is the Son of *Jacob*. } *Luk.* 3. 23. *Joſeph* is the Son of *Heli*.

Conſent in ſubſtance.

Joſeph was the Son of *Jacob* by nature, the Son of *Heli* by marrying the Bleſſed Virgin *Mary*, Daughter of *Heli*.

§. 8. Contrariety in ſhew.

Luk. 3. 36. *Arphaxad* begat *Cainan*. } *Gen.* 10. 24. 11. 12. 1 *Chron.* 1. 18. *Arphaxad* begat *Salah*.

Conſent in ſubſtance.

Arphaxad might beget *Salah* as a Grandfather, not a Father; *Salah* might be the Son of *Cainan*, *Cainan* the Son of *Arphaxad*. St. *Luke* 3. 36. doth not ſay expreſly *Arphaxad* begat *Cainan*, but *Cainan* was of *Arphaxad*, τȣ̃ Ἀρφαξάδ, if we ſay that *Arphaxad* in his eighteenth year begat *Cainan*, and *Cainan* in his ſeventeenth year begat *Salah*, the five and thirty

thirty years of *Arphaxad* (in Gen. 11. 12.) will be well fulfilled and compleated, and Chronology not disturbed. Some things passed over by *Moses* are remembred in the New Testament, as the names of the Magicians, *Jannes* and *Jambres*, 2 Tim. 3. 8. the Prophecy of *Enoch*, *Jude* v. 14, 15. The reason why *Cainan* is found in St. *Luke*, and not in the Old Testament, we shall not certainly know, till we have put on immortality. I cannot subscribe to those learned men, *Cornelius a Lapide*, *S. Bochart*. *A. Rivet*. *H. Grotius*, *F. Spanhem*. *S. Glassius*, *T. Beza*, &c. who would remove *Cainan* out of St. *Luke*. *Solis hominum suffragiis nihil in Scriptura loco movendum*. St. *Aug*. l. 32. c. *Faust*. c. 19. St. *Hieron*. Ep. 8. *Cainan* is found in the *Septuagint*, in the *Syriack* Testament, Vulgar *Latin*, and in all *Greek* Copies of the New Testament generally. *Beza* mentions only one that had not *Cainan*.

§. 9. Contrariety in ſhew.

Matt. 1. 13. *Zorobabel.*	*Luke* 3. 23. *Zorobabel.*
1 *Abiud.*	1 *Rheſa.*
2 *Eliakim.*	2 *Joanna.*
3 *Azor.*	3 *Judah.*
4 *Zadoc.*	4 *Joſeph.*
5 *Achim.*	5 *Semei.*
6 *Eliud.*	6 *Mattathias.*
7 *Eleazar.*	7 *Maath.*
8 *Matthan.*	8 *Naggi.*
9 *Jacob.*	9 *Eſli.*
	10 *Naum.*
Joſeph.	11 *Amos.*
	12 *Mattathias.*
	13 *Joſeph.*
	14 *Janna.*
	15 *Melchi.*
	16 *Levi.*
	17 *Matthat.*
	18 *Heli.*
	Joſeph Huſband of B. Virgin *Mary.*

St. *Matthew* from *Zorobabel* (by *Abiud* his eldeſt Son) recites but nine Generations to *Joſeph.* St. *Luke* from *Zorobabel* (by *Rheſa* his younger Son) makes eighteen Generations to *Joſeph.*

Conſent in ſubſtance.

The perſons reckoned by St. *Matthew*, lived much longer than thoſe counted by St. *Luke*. *Ambr.* l. 3. *comm.* in *Luc.* *Aug.* l. 1. 9. in *Gen.* q. 12. and perhaps St. *Matthew* omitted ſome of leſs note, between *Zorobabel* and *Joſeph*, (as he

he did between *David* and *Jechonias*) to keep within the compaſs of fourteen Generations in each Claſſis or Rank.

§. 10. Seeming contradictions, in the Holy Scripture, ariſe from the ſhortneſs of our underſtanding; as there is no defect in the Sun, although the Owls eye cannot ſtedfaſtly look upon it. Let us adore the accurate concord and harmony of the Holy Scripture, though written by ſeveral perſons, at ſeveral times, and in ſeveral places: the diſagreement, if any appear, is in our minds, not in Gods Word. St. *Aug. de Verb. Dom. Serm.* 16. God did infallibly ſift the Pen-men of the Scripture, both into the matter and words. Some men are bold to ſay, that God enabled the Apoſtles to an infallible writing of all things neceſſary to Salvation, yet did not make them unerring in every circumſtance, and that in their Writings they did err in ſome leſſer matters by lapſe of memory: thus *Socinus* taught. *Eraſmus* alſo pipes after the ſame tune. But the Apoſtle teacheth otherwiſe, and ſaith, all Scripture is given by Divine inſpiration, and ſo is perfectly and entirely the product of the Spirit; and therefore there is no word in them which is not infallibly true. There are three ſorts, eſpecially, who do extenuate and vilifie the Sacred Scripture. 1. The *Papiſts*, Can we think (ſay they) God hath tied his Church to ink and paper? Therefore they ſet up the authority

and voice of the Church; which Church is, at last, the Pope: yet one of their Popes confessed, he had no knowledg in Divinity and Religion; for he had studied other things. 2. The *Quakers* and *Enthusiasts*, who cry up the Spirit, in opposition to the Scripture, making that only to be a dead letter. But we must know, no man is to expect the teachings and illumination of the Spirit, but in and through the Scripture. 3. Some critical Authors and Commentators, who, when they meet with difficulties, which they cannot explain, either wholly pass them over in silence, or else say, the Scripture is corrupted in such places; as if the Providence of God were vigilant to keep the Scriptures free from error only in things absolutely necessary to salvation, and not in lesser matters, flatly contrary to what our Saviour saith of Gods Word, *Matt.*5.18. *Luke* 16. 17. viz. *Till heaven and earth pass, one jot or one tittle shall in no wise pass from it.*

CHAP.

CHAP. VII.

The palpable falſhood of the moſt received Opinion to reconcile the Holy Genealogie in Matt. 1. *with that in* Luke 3.

§. 1. THE common way of reconcilement is this, *viz.* that both St. *Matthew* and St. *Luke* do ſet down the Line and Pedigree of *Joſeph*: that one deſcribes his Natural Line, the other his Legal Line. The natural Line is, that whereby in the ordinary way of Generation Children deſcend from their Fathers. The legal Line is, that when a Brother dying without Children, the ſurviving Brother was bound to marry his Wife, and raiſe up ſeed to the deceaſed Brother. Such ſeed did legally appertain to the deceaſed Brother, according to the Commandment of God, *Deut.*25.5. to this appertaineth that example of the ſeven Brethren, *Matt.* 22.

§. 2. Now they ſay that *Matthan* and *Melchi* ſucceſſively marrying one Woman, begat of her Brethren by the Mothers ſide; her name is ſaid to have been *Eſtha*: *Matthan*, who came by *Solomon* from *David*, begat upon her *Jacob*; *Matthan* dying, *Melchi*, who by *Nathan* came alſo from *David*, marrieth

her, being a Widow, and begat of her *Heli*. So *Jacob* and *Heli*, having two Fathers, had but one Mother, brethren by the same *Venter*. *Jacob*, when his Brother *Heli* was dead without issue, took his Wife and raised up seed to his Brother deceased; thus *Jacob* begat *Joseph*, but he was legally the Son of *Heli*.

§. 3. This reconcilement is embraced by *Jul. Africanus*, *Justin*, *Eusebius*, *Hieronim*. *Ambros*. *August*. *Damasc*. *Beda*, &c. and almost generally received by those that followed after. *Aquin*. *Vasquez*, *Maldonate*, &c. go this way; yea, the Church of *England* retained this Hypothesis, until *G Abbot*, Lord Arbishop of *Canterbury*, with other learned men in his time, did declare against it, and lay it aside.

§. 4. How this opinion came to be in vogue, and engage so many suffrages, is obvious, *viz*. by means of *Julius Affricanus*, a man of great name for learning in the Primitive Church, and contemporary with *Origen*, but somewhat elder than *Origen* in years. *Affricanus* saith, he had this Pedigree from some who called themselves the Lords Kinsmen, pretending to have been neer allied to our Saviour. *Eusеb*. *Hist*. l. 1. c. 7. *Niceph*. *Hist*. *Eccl*. l. 1. c. 11.

§. 5. This Opinion and Hypothesis is contrary to Scripture, as two things especially evidence. 1 *Affricanus* makes *Melchi* the immediate Father of *Heli*, as begotten by him of *Estha*; but St. *Luke* inserts two persons between *Melchi*

Melchi and *Heli*, viz. *Matthat* and *Levi*; Luk. 3. 23, 24. 2. *Africanus* saith, that *Heli* dying without Children, *Jacob* his Brother, by the Mother (according to the Law, *Deut.* 25.) married the Widow, of whom was born *Joseph*: but this is a gross errour, for the Law of marrying the Brothers Wife was to preserve the Rights of Families; and therefore, he that married his Brothers Wife must be ὁμοπάτριος, or a neer Kinsman by Paternal Blood, but *Jacob* was Brother to *Heli* only by the Mothers side, therefore it did not belong to him to marry the Widow. This is enough to shew the apparent and lamentable deficiency of this Opinion.

§. 6. This Opinion is also further discredited, and its ill corresponding with the main intendment of it demonstrable by many reasons. As. 1. The first Authors and Inventers of it were *Jewish* Impostors, Mungrel-Christians; the *Nazarenes* (as they were named) who called themselves δεσπόσυνοι, the Lords Kinsmen, Cosening and Heretical companions. 2. *Africanus* himself speaketh doubtfully of it, *Euseb. Eccl. Hist.* l. 1. c. 7. 3. The followers of this Opinion cannot agree among themselves; some say that St. *Matthew* sets down the Legal Line, St. *Luke* the Natural Line: others affirm the contrary. 4. It seems an absurdity that both the Evangelists should set down the Line of *Joseph*, and that under divers names, and neither of them mention the Stock and Linage of the

Bleſſed Virgin *Mary*, as if it had been enough that Chriſt ſhould be the lawful Succeſſor of *David*, though he were not his Natural Son. And this is that which *Antonius de Dominis Archiepiſcop. Splalatenſ.* (lib. 6. *de Rep. Eccleſ.* c.) contends for, *viz. Chriſtum per ſolum patrem legalem civiliter & tribum Judæ ſortitum eſſe & ſtirpem David; Beatam Virginem fuiſſe & ſtirpi Aaronicâ.* But this aſſertion is contrary to many places of Scripture: ſee thoſe cited in my Epiſtle to the Reader. *Obj.* Fathers, not Mothers communicate the Tribe. *Anſw.* 'Tis granted in ordinary examples, but denied in an extraordinary caſe, where there was no Father to communicate the Tribe.

§. 7. The only reaſon why ſo many of the Ancient Fathers did receive this Opinion, was, becauſe they were ignorant of a better and more fit Hypotheſis to reconcile the Evangeliſts, and explain the holy Genealogie: the leſs is to be attributed to their authority in this thing, becauſe herein they relie and depend upon the relation of one man only, *viz. Affricanus*: The Fathers themſelves tell us that we muſt not believe them abſolutely, and upon their bare word in matters of Religion; that we owe this reverence and honour only to the Books of Divine Scripture *Aug. Epiſt. ad Hier.* 19. *T.* 2. *Aug.* l. 2. c. *F. Hier.* Ep. 62. *ad Theoph. Al. Ambroſ.* l. 7. Ep. 47. *Orig. Hom.* 2. in *Ezek. Cyrill. Hieroſ. Catacheſ.* 4. &c. The *Papiſts* without

out any ſcruple allow the Fathers no Authority in thoſe things wherein they oppoſe and contradict the Decrees or Reſolutions of their Popes or Councils.

CHAP. VIII.

The conceit of H. Grotius, *about the Pedigree of our Saviour, demonſtrated to be groundleſs, and contradictious to the Scripture.*

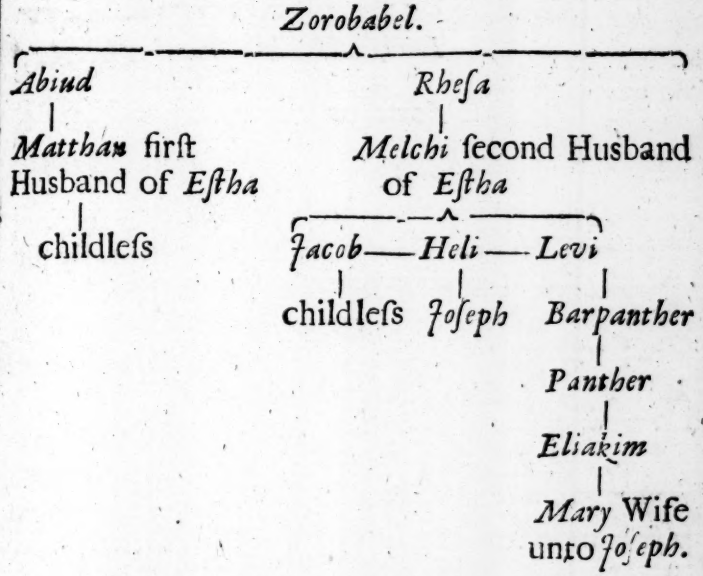
§. 1. H. *Grotius* ſeeing the futility and inconſiſtency of *Affricanus* his Hypotheſis, endeavours to mend it, partly out of *Damaſc.* l. 4. *de* o. f. c. 15. and *Epiphan.* and partly from his own conjecture and gueſs: ſuppoſing that the δεσπόσυνοι might tell *Affricanus* the truth, and that he through forgetfulneſs did miſreport the relation.

§. 2. *Grotius* ſuppoſeth the account to have been this, *viz. Eſtha* was firſt wife of *Matthan*, afterwards the Wife of *Melchi*, and in *Matthan* the Natural Poſterity of *Abiud* was extinct, which *Abiud* was eldeſt Son of *Zorobabel*; therefore by the Law the Marriage of the Widow belonged to him who was chief of the

ſecond

ſecond Family coming by *Rheſa* from *Zorobabel*, and this was *Melchi*, who begat *Jacob* (who was alſo called *Panther*.) Now by the Law *Jacob* was Son of dead *Matthan*, and Succeſſor to all his right; but *Jacob* dying without Children, this right came to *Joſeph*, and ſo *Joſeph* is ſaid to be Son of *Jacob*, not by the Law of the Widow, but becauſe his inheritance came unto him. *Joſeph* was the Natural Son of *Jacobs* Brethren, for *Melchi*, the ſecond Husband of *Eſtha*, had three Sons: 1. *Jacob* who died without iſſue. 2. *Heli* whoſe Natural Son was *Joſeph*. 3. *Levi* who begat *Barpanther*, *Barpanther* begat *Panther*, *Panther* begat *Jehoiakim* (called alſo *Eliakim*) *Eliakim* begat the Bleſſed Virgin *Mary*, ſhe being an Inheritrix, muſt by the Law marry her neareſt Kinſman (of Paternal Blood) which was *Joſeph* the Natural Son of *Heli*.

Zorobabel



§. 3. The ſuppoſal and gueſs of this learned man cannot hold good. For, 1. Thoſe names *Panther* and *Barpanther* brought in by *Damaſc.* l. 4 *de* o. f. c. 15. are unknown to the Ancients, and of a meer Legendarie and Fabulous Origine. 2. This Pedigree hath in it a plain contradiction to St. *Luke*: For, 1. He puts *Levi* and *Matthat* between *Melchi* and *Heli*. 2. St. *Luke* makes *Levi* to be the Grandfather of *Heli*. *H. Grotius* makes *Levi* the Brother of *Heli*.

St. *Luke*

St. *Luke* c. 3. *Melchi* — *H. Grotius* — *Melchi*

Levi — *Jacob. Heli. Levi*

Matthat

Heli.

3. This Hypotheſis doth oppoſe the Ancient Fathers. *Hieron. Tom.* 9. c. 3. *Luc.* expreſly inſerts *Levi* and *Matthan* between *Melchi* and *Heli.* So alſo doth *Auguſt. Quæſt. Evang.* l. 2. c. 5. *Theophyl. in Luc.* 3. yea, and *Nazianzen* in ſeveral places of his verſes.

§. 4. The argument of *Grotius*, for the leaving out of *Levi* and *Matthat*, is of no weight, *viz.* *Affricanus* in reciting St. *Lukes* words, leaves out *Levi* and *Matthat*, as appears in *Euſebius*; to which we may anſwer, that the ſingle teſtimony of St. *Luke* is far more to be regarded, than the words of *Affricanus* and all his followers.

CHAP.

CHAP. IX.

A Diſquiſition about our Saviours Kindred remembred in Scripture, &c.

§. 1. THE Parents of the Bleſſed Virgin (as we have received from Ancient Authors, by long Tradition) were *Joacim* and *Anna*, (for *Joacim*, *Eliakim*, *Heli*, are the ſame Names) *Epiphan. Hæreſ.* 78. *Aug.* c. *Fauſt.* l. 3. c. 3. *Niceph.* l. 1. c. 7. Concerning the deſcent, calling, and condition of *Joacim* and *Anna*, divers fopperies and impoſtures have been obtruded upon well-meaning Chriſtians, through the malice of Satan, by the impious deſignment of cunning Hereticks, to call into Queſtion the whole ſtate of our Saviours Incarnation and taking fleſh of the Bleſſed Virgin: Such were the *Gnoſticks*, *Ebionites*, *Marcionites* and *Manichees*, who thruſt forth under the ſacred Names of the Apoſtles, many blaſphemous and ridiculous forgeries. *Epiphanius* remembreth moſt of them; of which, the greateſt part be loſt and gone, but ſome remain to this day, *viz.* an impious Treatiſe entitled *Protevangelium Jacobi*. Alſo in the Fourth *Tome* of *Jeromes* Works, a ridiculous Treatiſe, the Inſcription of which, is an Epiſtle of *Hierome* to *Chromatius* and *Heliodorus*

liodorus of the Nativity of holy *Mary*; in both which lying Legends, much there is concerning the Bleſſed Virgin and her Parents, which *Damaſcene*, *Nicephorus*, and after them them the learned *Baronius*, have borrowed thence with very poor judgment.

§. We read often in Scripture of our Saviours Brethren: ſee *Matt.* 12. 47. *Then ſaid one unto him, Behold, Thy Mother and thy Brethren ſtand without deſiring to ſpeak with thee.* Matt. 13. 55, *Is not this the Carpenters Son? is not his Mother called Mary? and his Brethren James and Joſes, and Simon and Judas? Joh.* 2. 12, *After this he went down into Capernaum, He, and his mother, and his brethren, and his diſciples.* Joh. 7. 3. *His brethren ſaid unto him, Depart hence and go unto Judæa, that thy Diſciples may ſee the works which thou doeſt. If thou do theſe things, ſhew thy ſelf to the world: for neither did his brethren believe in him.* Act. 1. 14. *Theſe all continued with one accord in prayer with the Women and Mary the Mother of Jeſus, and with his Brethren.* 1 Cor. 9. 5. *Have we not power to lead about a Siſter, a Wife, as well as the the other Apoſtles, and as the brethren of the Lord and Cephas.* Gal. 1. 19, *Other Apoſtles ſaw I none, ſave James the Lords Brother.* Who are called the Lords Brethren, and how they were his Brethren, is an ancient queſtion, and much diſputed. We muſt take heed of two errors: 1. The curſed error of the

the unbelieving *Jews*, who assign Brothers Germane of the same Father and Mother to our Lord Jesus, as born of *Joseph* and *Mary*. 2. The error of *Helvidius* and the *Antidicomarianites*, always detested by the Church. They denied that the Virgin *Mary* did always continue and remain a pure Virgin: *Epiph. Hæres.* 78. *Hier.* l. *adverſ. Helv.* &c.

§. 3. Some say that *Joseph* (Husband to the Blessed Virgin) had a Brother named *Cleophas*, his Wives name was *Mary*. Their two Wives are called Sisters [*Joh.* 19. 25. there stood by the Cross of Jesus his Mother, and his Mothers Sister, *Mary* the Wife of *Cleophas*, and *Mary Magdalene*] and that the Children of this *Cleophas* are therefore called the Lords Brethren: that *Cleophas* was *Josephs* Brother, is affirmed by *Hegesippus* in *Euseb.* l. 3. c. 2. *Theod.* in *Gal.* 1. *Epiphan. hæres.* 78. *Theoph. Bede*, *Nicephorus*, &c. and to this assertion inclines the learned (late Bishop of *Norwich*) *R. M.* But this Opinion cannot be true, for sundry reasons to be noted in that which followeth. This *Mary*, said to be the Wife of *Cleophas*, Joh. 19. 25. was indeed the Wife of *Alpheus* (as is plain if you compare, *Matt.* 10. 3. with *Matt.* 27. 56.) and that place, *Joh.* 19. 25. translated in our English Bibles, and by *Beza* [*Mary* the Wife of *Cleophas*] should be translated [*Mary* the Daughter of *Cleophas*] either Wife or Daughter may be understood according to the

the *Greek*, but it is most probable that Daughter is meant there. The *Arabick* Version renders it [*Mary* the Daughter of *Cleophas*] and so many most learned take it. The reason of *Beza*, *viz.* that Women are usually denominated from their Husbands, will not hold good here, for (as *Ludov. de Dieu* rightly notes) they are also often usually denominated from their Fathers. *Anna* the Prophetess is called the Daughter of *Phanuel*, her Husbands name not being mentioned.

§. 4. It is the safest Opinion, and freest from all encumbrances, to understand by the Brethren of our Lord, true Brethren; that is, of the part or side of the Blessed Virgin, who was truly and properly the Mother of Christ, the name Brethren being extended to any neer Kindred in Blood, according to the usage of the *Hebrew* and *Syriack* Speech, as St. *Hier. adv. Helv.* doth at large declare. This Opinion is confirmed by this, that the Brethren of our Lord are never named with *Joseph*, but with the Mother of our Saviour as a kin to him on her side, *Matt.* 12. 47. 13. 55. *Joh.* 2. 12. *Acts* 1. 14. And 2. In *Joh.* 19. 25. *Mary* of *Cleophas* is called Sister of the Blessed Virgin. Now this *Mary* of *Cleophas* was the Mother of *James* and *Joses* (that is *Joseph*) the Brethren of Christ. as is evident. *Matt.* 27. 56. *Mary the Mother of James and Joses*, Mark. 15. 40. *Mary the Mother*

ther of James the leſs, and of Joſes. Joh. 19.25. *There ſtood by the Croſs of Jeſus, his Mother and his Mothers Siſter, Mary of Cleophas,* &c. St. *John* calls *Mary* of *Cleophas* Siſter of the Bleſſed Virgin, that is a neer Kinſwoman; perchance ſhe was Coſen Germane to the Bleſſed Virgin, and certainly ſo neer a-kin that her Sons are called the Brethren of our Lord; perhaps they were his ſecond Coſens: neer Kindred are called Brethren and Siſters in Scripture. It is thought by learned men, that the Bleſſed Virgin was the only Child of her Parents.

§. 5. The Brethren of our Lord are recounted four, *viz. James* and *Joſes*, *Simon* and *Judas*, Matt. 13.55. *Is not his Mother called Mary, and his Brethren James and Joſes, Simon and Judas? and his Siſters are they not all with us?* Mark 6. 3. *Is not this the Carpenter, the Son of Mary, the Brother of James and Joſes, and of Juda and Simon? Are not his Siſters here with us?* That is, his neer Kinſwomen (*Is not this the Carpenter?*) It appears here that our Saviour did exerciſe that Trade in his younger years; nor was it unbeſeeming the eſtate of humiliation, which he had aſſumed. It was a laudable Cuſtom among the *Jews*, that even ſuch as had riches and revenues, and ſuch as addicted themſelves to the Studies of Wiſdom and Knowledg, did alſo learn and practice ſome Mechanick and Handicraft Occupation. But

to return, Some think that the two latter of our Lords Brethren, *viz. Simon* and *Judas* were not Brothers Germane of the former, *viz. James* and *Joses*, but by some other Mother had propinquitie to Christ; because that *Mary* is only said to be the Mother of *James* and *Joses*, Matt. 27. Mark 15. which if it be so, we must confess that St. *Jude*, who in his Epistle calls himself [the Brother of *James*] was not the Germane or Uterine Brother of St. *James*, but only his neer Kinsman. He calls himself the Brother of *James*, 1. Because he was famous among the Apostles. 2. To shew that he was no other *Jude* but the Apostle. 3. To distinguish himself from *Judas Iscariot*, who betrayed Christ, and other *Judes*, for this name was common among the *Jews*. There were two *Jameses* among the Apostles, 1. *James* the Son of *Zebede*, Brother to *John*, who was with Christ at his Transfiguration, and was put to death by *Herod*, Act. 12. 2. *James* the Son of *Alpheus* an Apostle also, and Writer of the Epistle under his name, stiled the Lords Brother, *Gal.* 1. 19. and called *James* the less, *Mark* 15. 40. either because he was less in Stature, or younger in years than the other *James*.

§. 6. The account concerning the Kindred of our Saviour, common in the Schools and Pulpits, which was also prefixed to our English Bibles, is this, *viz.* we have relation that

Anna,

Anna, Mother of the Bleſſed Virgin, had three Husbands, and three Daughters, by each Husband one; her Husbands are ſaid to have been *Joacim*, *Cleophas*, *Salome*. Her Daughters were all named *Mary*, they married three Husbands, *Joſeph*, *Alpheus*, *Zebedeus*; and that as the B. Virgin, who was the eldeſt, bare Jeſus Chriſt our Lord, ſo the ſecond *Mary*, Wife of *Cleophas*, had four Sons, *James*, *Joſes*, *Simon*, *Judas*, the third *Mary* by *Zebede* had *James* and *John*. Now this cannot be true, Becauſe, 1. *Salome* was the Name of a Woman, and not of a Man, as we find in the New Teſtament, and often in *Joſephus*. 2. They who hold that *Anna* had three Husbands, do ſay that ſhe was of a great Age before ſhe bare the Bleſſed Virgin: now that ſhe ſhould marry again in her Decrepit Age, and afterwards have Children by both her Husbands, is altogether improbable. 3. It is not likely that *Anna* ſhould have three Daughters, all of the ſame name, becauſe names are given for diſtinction. 4. This Relation and Account hath no ground at all in Antiquity. 5. *Salome* was the Mother of *Zebedees* Children: compare *Matt.* 27. 56. with *Mark* 15. 40. St. *Mark* calls her *Salome*, and St. *Matt.* calls her the Mother of *Zebedee's* Children, as is acknowledged by St. *Chryſ. Hom.* 28. in *Matt.* Author of Imperf. Work. *Hom.* 35. *Epiphanius*, *Theophyl.* &c.

§. 7. The Holy Genealogies are as a Gol-

den Key to open the truth of Story, without which, it is impoſſible to read the Scriptures with true underſtanding; they are therefore of ſingular uſe, and being endited by the Holy Spirit, ought of all to be known: the care of preſerving theſe Genealogies, the Holy Ghoſt ſheweth in the Firſt Book of the *Chronicles*, where the firſt nine Chapters afford ſcarce any other matter. And in the New Teſtament the Sacred Genealogie is ſet in the Frontiſpiece of it. [*The Book of the Generation of Jeſus Chriſt*] Matth. 1. 1. Search then the Scriptures, for they teſtifie of Chriſt, and no where more fully than in the Sacred Genealogies; which ſhew him to be the promiſed ſeed to ſubdue *Satan*, and ſave Gods Elect, Chriſt is the light and life of all the world, all knowledge of him is precious. According to the Scripture he came in the fulneſs of time, and was made of a Woman of the ſeed of *Abraham*, the Tribe of *Judah*, the Family of *David*.

§. 8. I conclude with this Caſe of Conſcience, Whether a Chriſtian be bound to adore and worſhip the Humane Nature or Fleſh of Chriſt? For anſwering hereof, take theſe enſuing particulars. 1. Adoration, taken for the acknowledging of a Nature Supreme, Almighty, Omnipreſent, may not be given to the humane Nature of Chriſt, or to his Fleſh; but it is certain, ſuch a Veneration and Honour is due to Chriſts Humane Nature and Fleſh

Fleſh as is due to no other Creature; becauſe his Humane Nature is moſt nearly and ſtrictly united to God: and is the Fleſh of the Son of God. The Humane Nature of Chriſt being a Creature, muſt needs be uncapable of the Adoration and Worſhip due to the Creator only. 2. The object of Adoration (properly ſo called) is the Perſon of Chriſt, not the Humane Nature or Fleſh of Chriſt, but Chriſt Incarnate, made Man, *Heb.* 1. 6. Let all the Angels of God Worſhip him: See *Eph.* 2. 10, 11. Although therefore Adoration be carried to the whole Perſon of Chriſt, yet it is not given with the ſame reſpect and conſideration to the whole of his Perſon: as when a man is praiſed and commended for his piety, vertue, wiſdom, *&c.* the whole Perſon or Man is commended and praiſed, but the praiſe and commendation belongeth properly to his mind, and not to his body. 3. Though the Humane Nature of Chriſt is not the Object of that Adoration which is due to God alone, yet it is not to be ſeparated from the Object to be Adored. Chriſt is to be Adored and Worſhipped as God manifeſt in the Fleſh, not as if he were ſeparated from the Humane Nature. That for which Chriſt is Adored is his Divine Nature, that without which he is not to be Adored is his Humane Nature. As a King with his Crown and Purple Robes, is honoured with Civil Worſhip by his Subjects, yet this honour

nour is directly given to the King himself, not to his Royal Crown and Robes; which Similitude used by the Ancient Fathers, must be applied according to their true meaning, and not strained too far: for the Humane Nature of Christ is united to his Godhead, not as a Garment which may be put off and on, but inseparably as a part of his Person; so as the Mediator Worshipped shall be God-man in the unity of one Person. And the Catholick Church hath accursed them which hold, that the Flesh of Christ is not to be Adored, considering it is the Flesh of God. *Cyril. Anath.* 8. Divine Worship is not given to the Humanity in respect of it self, but in respect of the Divinity to which it is united. *Thom.* 3. 2. q. 25. a. 2.

FINIS.